

MEMOIRS OF LITERATURE.

MONDAY, July 7. 1712.

LA PERPETUITE de la Foy de l'Eglise Catholique touchant l'Eucharistie. Tome Quatrieme, contenant une examen particulier de la conformité de la doctrine des Grecs & de tous les Chrestiens Orientaux avec celle de l'Eglise Latine : Plusieurs nouveaux esclaireffements touchant les Auteurs & les faits alleguez dans les precedents volumes, & la refutation de tout ce qui a été objecté contre les Attestations & autres pieces qui y ont esté produites. A Paris, chez Jean Baptiste Coignard, Imprimeur ordinaire du Roy, & de l'Académie Francoise, rue S. Jacques, à la Bible d'or. MDCCXI.

That is, *THE constant Doctrine of the Catholick Church concerning the Eucharist. Volume IV. &c. Paris 1711. in 4to. pagg. 824. Sold by J. Moetjens, and M. C. le Cene in the Strand.*

THE Real Presence and Transubstantiation have been for several Ages, and are still, the darling Doctrines of the Church of Rome. That

Church does not scruple to teach and preach up Contradictions; and the Learned Dr. Clarke has lately observed that the Popish Schoolmen affected for the sake of Transubstantiation to make every thing look like a Contradiction. The Abbot Renaudot, well skill'd in the Oriental Languages, undertakes to shew that the Greek and Eastern Churches believe the Two Doctrines just now mentioned. If it be so, all that can be inferred from it, is, that Errors may easily be propagated, especially under an ignorant and superstitious Clergy. It were an improper thing to give an Account of a Book of this Nature; and therefore I shall confine my self to some Observations relating to the present State of Christianity in the East.

The Eastern Churches, says the Author, were formerly torn by many Heresies; but 'tis certain that no other Heresies have remained in the East within these Thousand Years and above, but those of the Nestorians, and Jacobites or Monophysites. All the Christian Churches, that are not Orthodox, may be comprehended under one of those two Sects. There are no Arians in the Eastern Churches; and all Christians profess to believe the Consubstantiality of the Son with the Father, reciting every Day the Nicene Creed in the Liturgy and in their private Prayers. There are no Macedonians nor other Hereticks, who denied the Divinity of the Holy Spirit; for they all receive the Creed with the Additions made to it by the first Council of Constantinople. The Eastern

stern Christians do hardly know the *Donatists*, and *Novatians*, &c.

Some Vestiges of *Manicheism* may be seen still in the East, particularly in *Persia*, not among Christians, but among the Worshipers of Fire, call'd by the *Persians* *Ateche Perestan*, or *Guebres*, and among others. The *Druses*, and those who go by the Name of *Christians of St. John*, or *Assassins*, so frequently mentioned by our Historians, had also many Errors like those of the *Manichees*; but they were never look'd upon as Christians; nay, the *Jews* and *Mahometans* had always an horror for them.

All the Eastern Christians are *Melchites*, *Nestorians*, or *Jacobites*. The Name of *Melchites* is given to all the Orthodox, who follow the Doctrine of the Council of *Chalcedon*; and in this Sense, not only the Orthodox *Syrians*, but also the *Greeks*, and all those who depend upon the *Greek Church*, are *Melchites*. The *Nestorians* are those who follow the Heresy of *Nestorius*, with a very small Alteration, ever since the Council of *Ephesus*. The *Jacobites* acknowledge but one Nature in Christ, and reject the Council of *Chalcedon*.

Our Author proceeds to give an Account of all the Eastern Churches, according to the Order of the Patriarchates.

The Patriarchate of *Constantinople* consists of a prodigious Number of Dioceses; and the Patriarch has a full Jurisdiction, not only in *Greece*, but also in *Muscovy*, *Colchis*, *Mingrelia*, *Russia*, the Countrey of the *Cossacks*, *Moldavia*, *Walachia*, and all other Countries, where the *Greeks* are settled.

The Patriarch of *Alexandria* is the first in the *Greek Church* next to that of *Constantinople*. His Jurisdiction reaches over all the *Greek Churches* in *Egypt*; but they are not so numerous as those of the *Cophites*, who have also a Patriarch, viz. the Head of the Sect of the *Jacobites*.

The *Jacobite* Patriarch has succeeded *Discorus*, who was deposed in the Council of *Chalcedon*; and because after his Death his Followers took care to elect Patriarchs of their own Sect; their Succession has never been interrupted to this present time. The *Greek Patriarch* of *Alexandria* has lost the greatest part of his Jurisdiction.

The Patriarch of *Antioch* had formerly a very large Jurisdiction in all the Countrey call'd the *Diocese of the East*; and over all *A-*

sia, as far as the *Indies*; but his power has been lessen'd many hundred Years ago: For there are now very few *Greek Churches* in those remote Countries, and they are the only Churches subject to the *Greek Patriarch* of *Antioch*. Besides that Patriarch, the *Syrian Jacobites* have one of their own Sect, whose Authority did formerly reach over all *Syria*, *Mesopotamia*, *Persia*, and other Provinces where there were Christians of his Communion; and he always kept a strict Correspondence with the Patriarch of the *Cophites*.

Besides the two Patriarchs of *Antioch*, viz. the *Greek* and the *Jacobite*; the *Maronites*, reunited to the Church of *Rome*, have one of their own, whose Authority reaches over the Churches of their Nation; but they are very few: The Popes have given him the Title of Patriarch of *Antioch*.

The *Nestorians*, before the Empire of the *Mahometans*, spread themselves into *Mesopotamia*, and were very numerous in that Countrey, because they made themselves Masters of the famous Schools of *Edessa* and *Nisibis*. They found a great Protection, and had a full Liberty of professing the Christian Religion, under the last Kings of *Persia*, who received them into their Dominions, because they were in a manner proscribed by the Roman Laws. *Cosrou*, or *Cosroes Nuchironian*, under whose Reign *Mahomet* was born, proved one of their greatest Protectors. Thus they invaded the See of *Ctesiphon* and *Seleucia* of the *Parthians*. After the Destruction of the *Persian Empire*, the *Nestorians* being more powerfully supported by the *Mahometans*, invaded most of the Churches of *Mesopotamia*, and of the Neighbouring Provinces: They set up new Metropolitan Churches, and spread themselves all over the Upper *Asia*, and into the *Indies* and *China*. However, none of their Patriarchs did ever assume the Title of Patriarch of *Antioch*, or of any other Patriarchal Church.

In the next Place, the Abbot *Renaudot* gives us a particular Account of the *Melchites*, *Nestorians*, *Jacobites*, *Cophites*, and *Ethiopians*.

The *Melchites* are those, who acknowledge two Natures and but one Person in *Jesus Christ*, in opposition to the *Nestorians*, who believe two Natures and two Persons, and in opposition to the *Jacobites*, who believe one Nature, and one Person. The Word

Mel-

Melchites signifies *Imperial* *; and the Followers of *Dioscorus* gave that Name to the Defenders of the Faith of the Council of *Chalcedon*, pretending that they had betrayed their Conscience out of Complaisance to the Emperor *Marcian*, and that they had forsaken the Ancient Doctrine of the Church for Political Ends. All those who admit the Council of *Chalcedon*, are call'd *Melchites*, by the Eastern Christians. That word is hardly used but in the *Syriack* and *Arabick* Languages; which is the Reason why it frequently denotes those, who are call'd *Syrians* or *Surians* by many of our Authors, who writ since the *Crusades*. Those *Syrians* are Orthodox in their Doctrine concerning the Incarnation: They follow the Doctrine and Discipline of the *Greek* Church; but they perform divine Service, and administer the Sacraments in the *Syriack* Language.

The *Nestorians* are not ashamed to call themselves by that Name; but they appear more willing to be call'd Christians of the East. Father *Sirmond* has very clearly explained the *Nestorian* Doctrine in his Notes upon the Vith Book of *Eusebius*. "Nestorius (says he) duas in Salvatore nostro personas fingebat: non enim eundem credebatur esse Deum, quem hominem, sed alium filium Dei, alium filium Mariæ. Mariam non esse Θεοτόκον, sed Χειροτόκον, hoc est, non Deum peperisse, sed hominem: & Verbum filium Dei, non hominem ex Maria factum suscepta humana natura, sed in hominem ex Maria natum postea in Baptismo descendisse. Mariam denique templum Deo genuisse, non ipsum qui in templo habitat." *Elias*, Patriarch of the *Nestorians*, who died in 1189, composed an Abridgment of the Christian Religion according to the Opinions of his Sect, wherein he speaks thus about the Mystery of the Incarnation. The *Nestorians*, says he, believe that the Union of Christ's Divinity with his Humanity, is an Union of Will, Operation, and Benevolence. For the Divine Word is perfect in his Nature and Person. The Human Nature, united to him, is likewise a perfect Humanity in its Nature and Person: Neither of them is changed, and undergoes any Al-

teration. Therefore there are Two Persons in Jesus Christ, and Two Natures united by Operation and Will.

The same Author, in a Dialogue about the Christian Religion with a *Vizir*, named *Abulcacem El-Mogrebi*, gives the following Answer to his Question concerning the different Opinions of Christians about the Mystery of the Incarnation. Our Faith, says *Elias*, is very different from that of the *Melchites* and *Jacobites*. For the former believe, that there are Two Substances, or Two Natures, and one Person in Jesus Christ; and the *Jacobites* believe one Substance, and one Person. And therefore they are obliged to acknowledge that the Word, which is the Eternal Son, is united to the Man born of the Virgin Mary, by a natural Union, like that of the Soul and Body; or by an Union of Composition, like that of Iron with Wood in some Work; or by an Union of Mixture: Which is the Reason why they reject our Explication. Here follows another Passage of the same *Elias*: That Descent or Inhabitation of God, is of Glory, Benevolence, and Will, and not according to the Essence or Substance. Thus, says he in another place, the Eternal Son is united with the Man born of Mary, and is become one Christ and one Son by an Union of Will, by Conjunction and Dignity, and not according to the Nature or Person. And to shew that he meant no other Union, having observed that Christ calls himself the Son of God, he answers, that according to the Style of the Holy Scripture those Words ought to be understood of the infinite Excellency communicated to the Man Jesus Christ, by such an Union as has been just now explained, and not otherwise. The only Difference observable among the *Nestorians*, is, that some say the Son of God was united with the Son of Mary by that Inhabitation above-mentioned, as soon as he was born; whereas others maintain that he remained like other Men till his Baptism; that the Holy Ghost came then upon him, and that when these Words were heard, this is my Beloved Son, &c. he was made Son of God.

The same *Nestorian* Patriarch, in order to prove that Christ is only God metaphorically, and by the Fulness of Grace proceeding from the Inhabitation of the Word, whereby he was raised above all the Prophets, and the most Excellent Creatures, quotes the following Passages of the *Alcoran*, where he is call'd the Word of God. Jesus the Son of Mary is only the Spirit of God, and his Word,

* Melk or Malk signifies King and Emperor.

who came down upon Mary. And in another place: O Jesus, Son of Mary, I shall fulfill my Promises relating to thee, and I shall raise thee to the highest Degree of Honour and Dignity. And then the Patriarch adds: Therefore as the Humanity of Jesus was raised to a Perfection superior to that of all other Creatures, and which no other Man ever had; it was necessary that the Inhabitation of the Creator, his Descent upon him, and his Manifestation in him, should also have a Supreme Degree of Perfection; as it is said in the Alcoran: I shall raise thee to my self, and not only to Heaven. Thus what we read in the Gospel, Thou art my beloved Son, in whom I am well pleased, and in the Psalms, The Lord hath said unto me, Thou art my Son, this Day have I begotten thee, ought to be understood so, as to signify that he has been raised to a Supreme Dignity.

The Abbot Renaudot observes upon this Passage, that it is a horrid thing for Christians to alledge the Authority of the false Prophet Mahomet, in order to explain the Mystery of our Salvation; and to use the Words of that Impostor, which cannot be taken in the Sense he bestows upon them, without destroying what we believe concerning the Trinity. But Elias (continues the Author) is not the only Nestorian guilty of such an impious Thing. Amrou, another Divine of the same Sect, having explained the same Doctrine in a long Discourse, and laid down, that Christ must needs be call'd the Son of God upon much better Grounds than the Saints and Prophets, by reason of his Union with the Word, being fill'd with his Godhead in a more Excellent Manner than any other Creature, adds, that this great Truth concerning the infinite Dignity of Jesus Christ, was unknown to the greatest part of the Arabians, till the coming of Mahomet, who bore witness to the Truth concerning the Manifestation of Jesus Christ, his miraculous Birth, his Miracles, and his Resurrection. Our Author observes, that the same Doctrine of the Nestorians appears, not only in their Theological Writings, but also in the Persian Paraphrases upon the Holy Scripture to be found in their Lessonaries. In one of those Books, these Words *aequalis se faciens Deo*, are thus explained, equal to God, in Power, Dignity, and Operation, by the Union with the Eternal Word.

If it be considered that the Mahometans made their first Conquests in Syria and Per-

sia, which were full of Nestorians, one may easily apprehend why the Notions of the most ancient Mahometan Writers concerning the Person of Jesus Christ, are more agreeable to the Doctrine of that Sect, than to that of other Christians.

The Nestorians perform divine Service every where in the Syriack Language.

The Sect of the Jacobites has been and is still very numerous. They are also call'd Monophysites, because they acknowledge but one Nature in Christ. We find in the Greek Historians that the Jacobites were so call'd from one James, surnamed Zanzale, or Bardai, according to the Arabians. This James, whose Memory is in great Veneration among them, was privately ordained Archbishop by the Bishops of his Sect who were Prisoners, pursuant to the Edicts publish'd by the Emperors against Hereticks; and then having received a full Authority from them, he went into Syria, Mesopotamia, and other Provinces, where he ordained so many Bishops, Priests, and Deacons, that those of his Communion were call'd Jacobites from him. They profess to follow the Doctrine of Dioscorus Patriarch of Alexandria, of Severus of Antioch, and of James just now mentioned: They pronounce Anathema against St. Leo, and the Council of Chalcedon, and believe but one Nature, one Person, and one Will in Jesus Christ. The Readers will find here several Passages quoted by the Abbot Renaudot, to shew that this is the Doctrine of the Jacobites. Their Church has a large extent, and is distinguish'd by several Languages. The most considerable is that of the Coptes or Egyptians depending from the Patriarchs of Alexandria, Successors of Dioscorus, who was deposed by the Council of Chalcedon. When Dioscorus was banish'd, the Egyptian Bishops refused to submit to him that was put into his room: After his Death they elected Timothy, and then others successively, till the time of Benjamin, under whose Patriarchate the Arabians made themselves Masters of Alexandria. The Jacobites look upon the Successors of Proterius, who was ordained in the room of Dioscorus, as Hereticks and Intruders. The Coptick Patriarch of Alexandria is the Successor of Benjamin and Dioscorus; whereas the Greek succeeds Proterius and other Orthodox Patriarchs.

The *Egyptian Jacobites* perform Divine Service in the *Coptick* Tongue. It is the ancient Language of *Egypt*, such as it was spoken before the *Greek* prevailed under the Successors of *Alexander*. 'Tis true, there are many *Greek* Words in it; but because they are construed according to the Genius of the Ancient Language, it ought to be look'd upon as an original Tongue. Most of those *Greek* Words are taken from Church-Books, especially from Liturgies and other Offices. The Characters are altogether *Greek*, except some few peculiar to that Language; and we know nothing of the Figures of the ancient Characters. When Father *Kircher* publish'd a Vocabulary, and some imperfect Grammars of that Language made by the *Arabians*, he undertook to prove that it was the ancient Language spoken in the time of the *Pharao's*, and that it would be of great Use to understand the Antiquities of *Egypt*, and to discover several Mysteries in the Inscriptions of the *Obelisks*. But 'tis certain that it can be of no manner of Use to that end; and that the most ancient Books, the Titles whereof have been inserted by that Jesuit, were never extant: 'Tis highly probable that some body imposed upon his Credulity. Hitherto we have had no Books written in the *Egyptian* Tongue, but what are Translations of the Holy Scripture, Liturgies, or Grammars, and Dictionaries.

That Language is still used in publick and private Prayers, and in Liturgies, and other Offices. An *Arabick* Version is generally to be found in *Coptick* Books, that the Clergy may be enabled by that means to understand a Language, which has been disused above a Thousand Years, and is only to be learn'd by Study.

The *Coptes* hold Communion with the *Syrian Jacobites*, and with the *Ethiopians* and *Armenians*.

I shall, in the next Place, mention some Particulars relating to the Christians of *Ethiopia*. The *Ethiopians* were first converted to Christianity by *Framontius*, in the IVth Century, as it appears from Ecclesiastical History: which is confirmed by the Tradition of *Ethiopia*; for, *Fremontius* is the most ancient Bishop mentioned in the Books of the *Ethiopians*. There is nothing more to be

found in Church-History concerning the Christianity of that Countrey, till the 522d Year of Christ. In process of time the *Jacobite* Patriarchs of *Alexandria* appointed a Metropolitan in *Ethiopia*, by which means the Christians of that Countrey became *Jacobites* or *Monophysites*.

The Abbot *Renaudot* commends the Relation of *Ethiopia* written by *Alvarez*, and says that notwithstanding the Criticisms of some modern Authors, it is more exact than those that have been publish'd since. He excepts that of Father *Balthazar Tellez*, printed in *Portuguese*. M. *Ludolfus's* * Account of the Religion of the *Ethiopians*, appears very imperfect to our Author.

Here follows a short Account of their Belief. Their Translation of the Old Testament is only a Translation of the *Coptick* Version made from the *Greek*. They acknowledge the Authority of the Canons of Councils, of the *Apostolical Constitutions*, and of some others of a much later date, which they have in their own Language. Their Doctrine concerning the Trinity is very sound. As for the Mystery of the Incarnation, their Belief is the same with that of the *Jacobites*, and they have had the same Notion of it above a thousand Years. Our Author affirms that they believe the seven Sacraments of the Church of *Rome*, the real Presence, the Invocation of Saints, and other *Romish* Doctrines.

The *Ethiopians* renew Baptism on the Feast of the *Epiphany*. If a Child does not live forty Days, they let him die without being baptized. When they want Wine for the Celebration of the Eucharist, they infuse Raisins into Water, and then squeeze their Juice for the Consecration of the Calice. Their Liturgy is the same with that of the *Coptes*. They keep the Sabbath, and practice Circumcision, and some other *Jewish* Superstitions. Polygamy prevails among them. The Metropolitan, wrongly call'd the Patriarch, is the Ecclesiastical Superior of all *Ethiopia*, and answerable for his Conduct to none but to the Patriarch of *Alexandria*.

The Abbot *Renaudot* informs us, that he designs to publish a particular Dissertation

* In his History of *Ethiopia*, and his Commentary upon that History.

concerning the Church of *Æthiopia*, wherein he will shew all the Mistakes of M. Ludolfus.

I must observe that the Author has been very careful to quote all along printed Books, and Manuscripts never yet publish'd. However, it is highly probable that if a Man of Sense and Learning, and able to speak the modern Greek, and the Languages of the *Nestorians*, *Jacobites*, *Coptes*, and *Ethiopians*, should travel into the East, and enquire into the Religion of the Eastern Churches, he would find several Mistakes in this Work, and a much greater Difference between those Churches and that of *Rome*, than what is here mentioned.

Before I conclude this Article, I must inform the Readers that the Abbot Renaudot designs to put out the following Books, which will be very acceptable to the publick.

Dissertationes variae de Fide, Moribus & Institutis Ecclesiarum Orientalium.

P A R I S.

THE Abbot de Tilladet has published XXIV Curious and Learned Dissertations upon several Subjects relating to Religion and Philology, written by some Learned Men of our Time, and never before printed.

Dissertationes sur diverses matieres de Religion & de Philologie contenues en plusieurs Lettres écrites par des personnes sçavantes de ce temps: Recueilles par M. l'Abbé de Tilladet. Paris. 1712. Two Volumes in 120. Vol. I. pagg. 438. Vol. II. pagg. 467.

In the First Dissertation, M. Huet, heretofore Bishop of *Avranches*, examines the Opinion of *Origen* concerning the Invocation of Angels and the Eucharist. He mentions

Synopsis Historiæ Patriarcharum Alexandrinorum à Divo Marco ad annum millesimum ducentessimum quinquagesimum.

Synopsis Historiæ Patriarcharum Ecclesiæ Nestorianæ ad annum millesimum trecentessimum.

Liturgiæ Coptitarum ex Copticis & Arabicis Exemplaribus Latine versæ, cum Commentariis.

Liturgiæ Syrorum Latine versæ, cum Commentariis.

Tractatus de Ecclesia Æthiopica, above-mentioned.

Officia varia Sacramentalia Coptitarum, Syrorum & Nestorianorum Latine conversa cum Notis.

Dosithei Patriarchæ Hierosolymitani Enchiridion Græco-Latinum.

Græcorum Opuscula varia Latine versa. The History of Saladin, Sultan of Egypt and Syria, taken from the Eastern Writers.

An ancient Journey into China by two Mahometans, translated from an Arabick Manuscript, with Notes.

several Texts of that Father relating to the Worship of Angels, and undertakes particularly to vindicate a Passage in the First Homily upon *Ezekiel*. He shews that St. *Jerom* is the Translator of that Homily, and of the others that are extant upon the same Prophet. Afterwards M. Huet justifies a Passage of *Origen* upon St. *Matthew's* Gospel, which concerns the Eucharist.

The Second Dissertation consists of Two Letters; one of which was written by Mr. *Morin*, a Protestant Minister at *Caen*, and since Professor of Divinity, and of the Oriental Languages at *Amsterdam*; and the other by M. Huet. Both of them concern the Origin of the *Hebrew* Tongue. Mr. *Morin* endeavours to prove, that it is as Ancient as the World.

World. On the contrary the Bishop maintains, that the *Hebrew* Tongue was the Language of the Land of *Canaan*; that when *Abraham*, who was a *Chaldean*, and spoke the Language of *Chaldea*, came into the Land of *Canaan*, he found the *Hebrew* Tongue there, and was obliged to learn it.

The Readers will find in the Third Dissertation a Letter of Mr. *Benoit*, heretofore Minister at *Alençon*, and now at *Delft*, concerning a Passage in the VIIIth Chapter of *Nehemiah*; an Answer of a Jesuit to that Letter; and a Third Letter written by M. *Huet* upon the same Subject.

In the Fourth Dissertation, inscribed to Father *Poussines* a Jesuit, M. *Huet* shews that he was not mistaken when he asserted in his *Demonstratio Evangelica*, that *Casaubon* and *Scaliger* have maintained after *Nicolaus Damascenus*, *Strabo* and *Josephus*, that *Herod the Great* was not a Foreigner.

The Fifth Dissertation contains a Confutation of Two Pieces publish'd by Mr. *Tolland*, and entituled, *Adeisidamon*, and *Origines Judaicae*.

M. *Huet* undertakes to shew in the Sixth Dissertation, that his asserting that most of the Heathen Gods were Symbols of *Moses*, gives a Noble Idea of the Religion of the true God, since it appears from thence that the Object of the Veneration of the most knowing Nations, was only a Servant of that God, whom the Christians worship.

The Seventh Dissertation is a short Letter, wherein the Bishop of

Avanches does not approve the Opinion of a Curate, who believed that the Text of the Scripture has been corrupted in all those Places that differ from the Quotations of the Fathers.

The Eighth Dissertation is a Confutation of Mr. *Perrault's* Censure upon the Ancients.

In the Ninth, M. *Huet* shews that *Apollo* and the Sun are one and the same Deity.

This Account will be continued.

L O N D O N.

THE following Book is newly come out.

Some Instances of the Defects and Omissions in Mr. Whiston's Collection of Testimonies from the Scriptures and the Fathers, against the true Deity of the Son, and of the Holy Ghost; and of misapplying and misinterpreting divers of them. By Dr. *Grabe*. To which is premised a Discourse, wherein some Account is given of the Learned Doctor, and of his MSS. and of this short Tract found among his English MSS. By George Hickes, D. D. London: Printed by W. Bowyer, for Henry Clements, at the Half-Moon in St. Paul's Church-yard. 1712. In 8vo. Pagg. 77, and 30.

I. Dr. *Hickes* bestows a great Encomium upon the late Dr. *Grabe*.

"Though I always thought (says
"he) Dr. *John Ernest Grabe*, while
"he lived, the greatest Divine I
"ever had the Happiness to converse with; yet after I had viewed the MSS. he left behind him,
"I perceived he was a greater Master, than before I apprehended
"he was. And in truth, I can
"com-

“compare him to nothing more
 “apely, than to a Great and Migh-
 “ty Prince, who dying, leaves be-
 “hind him many Plans of Noble
 “and Curious Buildings; Foun-
 “dations of others; others erected
 “above Ground; some half, others
 “almost, and others perfectly fi-
 “nished. Such are the Remains
 “left us by this great Master-builder”.
 These Words must needs raise the
 Curiosity of those Readers, who
 have not seen this Book; which is
 the Reason why I shall not insert
 here the Catalogue of Dr. Grabe’s
 Manuscripts. I shall only observe
 that among his Plans, there is one
 entituled, *Anglicanae Ecclesiae Præro-
 gativæ præ aliis Protestantium catibus
 in Praxi & Doctrina speciatim*. The
 Argument of the VIth Chapter runs
 thus: *In moderatione, quæ in forman-
 dis Articulis Fidei siue Doctrinæ Angli-
 canæ est adhibita, indeque pendente ma-
 jori conscientia libertate*. I must also
 observe, that among Dr. Grabe’s
 Manuscripts, there are some written
 against the Errors and Corruptions
 of the Church of Rome. One of
 them is entituled, *Romanæ Ecclesie
 & Ethnicæ Religionis similitudo & con-
 venientia*. Dr. Grabe had a singular
 Esteem for the Church of England,
 and upon his Death-bed, he desired it
 might be known that he died in her Faith
 and Communion, which he thought a
 pure and a sound Part of the Catholick
 Church.

The Readers will find in the re-
 maining Part of Dr. Hicke’s Dis-
 course, several Passages of the Pri-
 mitive Fathers alledged against Mr.
 Whiston, and explained by the Learn-
 ed Author.

II. I shall only take notice of
 Two Things in Dr. Grabe’s Discourse.
 1. He blames Mr. Whiston for laying
 aside the Testimonies of *Clement A-
 lexandrinus* and *Tertullian**. 2. He
 makes a remarkable Observation
 upon the Hypotyposes of the for-
 mer. *Photius*, who had read that
 Work, tells us that there were in it
 many absurd and extravagant Do-
 ctines, altogether inconsistent with
 the other Writings of that Father.
 Whereupon Dr. Grabe observes that
Clement, in the IVth Book of his *Stro-
 mata*, pag. 475. where he mentions
 his Design of Writing those *Hypo-
 typoses*, says that he would also in-
 sert in them the Opinions of Hete-
 rodox Writers, and confute them.
 Now, says Dr. Grabe, *Photius* who
 read, or rather ran over so many
 Volumes, did not perhaps carefully
 distinguish what *Clement* spoke ac-
 cording to his Mind, from the He-
 retical Doctrines mentioned by him:
 Which is the more likely, be-
 cause such a Distinction cannot ea-
 sily be made in the Writings of that
 Father. I think one might infer
 from thence, that the Patriarch *Pho-
 tius* made his Extracts of Books very
 hastily; and consequently that he
 is not always to be depended upon.
 Dr. Grabe adds, that whoever peruses
Clement’s Stromata, will frequently
 find it a very difficult thing to distin-
 guish his Words from those of the
 Authors quoted by him.

* Dr. John Edwards and Dr. Grabe blame
 Mr. Whiston for slighting the Testimony of Ter-
 tullian: On the contrary, Oecolampadius found
 fault with Servetus, because he expresses a great-
 er Esteem for that Ancient Writer, than for all
 the other Fathers of the Church. See the 1st
 Volume of these Memoirs, pag. 350. col. 1.